the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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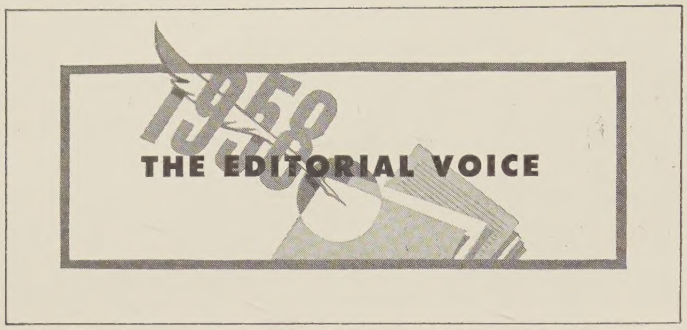


TEMPERANCE, THE RARE VIRTUE

Were I to select a word which I felt best described the modern American temper that word would be *excess.*

Almost everything we do we overdo. We are forever creating monstrosities. If it moves it moves too fast; if it is high it is too high; if it makes noise the noise is ridiculously loud; if we make a car it is sure to be grotesquely large and gaudy with vastly more power than is required for the transportation we desire. We have too many telephones, too many filling stations, too many stores. Our national debt is astronomical, our waste incredible; our highways are too many, too complex and too expensive. Vacations are too long and too strenuous. Our swapping of Christmas gifts has become an irksome rat race not remotely related to the blessed Advent. Music we hear everywhere till our ears are suffocated in a welter of inappropriate melody.

In an effort to manage and direct the enormous energies, the prodigious activities and the fabulous wealth of our 170,000,000 people, bureau has followed bureau and agency has sprung up on agency till bureau and agency are getting completely out of hand and are themselves becoming huge, back-breaking burdens that constitute a serious threat to the health of the national body.

Without doubt we are out of control and it may be that we have reached the point of no return. We may never recover from our mighty binge. It should be said, however, that if we alone are destroying ourselves by excess it is because we are the only nation rich enough to do it successfully and to get such a whale of a lot of pleasure out of the job. Others have blown their brains out, but we can afford to blow the whole head off as well, and many of the nations that gaze on us with self-righteous horror are merely jealous of us. They would do the same thing if they had the money. We are all alike after all.

Well, all that I have said so far is but a circumlocutory way of getting at a well-known truth: that when mankind fell one effect of the fall was the loss of control. Those divinely implanted powers within him got out of hand and turned from their normal uses to become servants of the flesh and the devil.

It has long been obvious to me that almost every sin is but a natural good perverted or carried to excess. Self-respect is turned into pride; natural appetite becomes gluttony; sleep goes on to become sloth; sex goes awry and turns to sodomy; love degenerates into lechery; praise sinks to flattery, determination hardens into obstinacy; a natural childish love of play grows up with the man and becomes a multi-billion dollar business wherein tens of thousands of able-bodied persons waste their lives playing for the amusement of the millions of retarded adults who are more than willing to work hard to obtain money to watch them play.

Except for the fact that anything is as easy for God as anything else it would be proper to say that in His work of saving men God took upon Himself a herculean undertaking. From our low viewpoint it would appear much easier to create the human race than to recreate it; it would seem far less difficult to make a man in the divine image than to remake him in that image after he had been stamped with the likeness of sin. But since God has all the power there is to achieve the purposes conceived by all the wisdom there is, we may relieve ourselves of any anxiety. The zeal of the Lord of hosts will perform this.

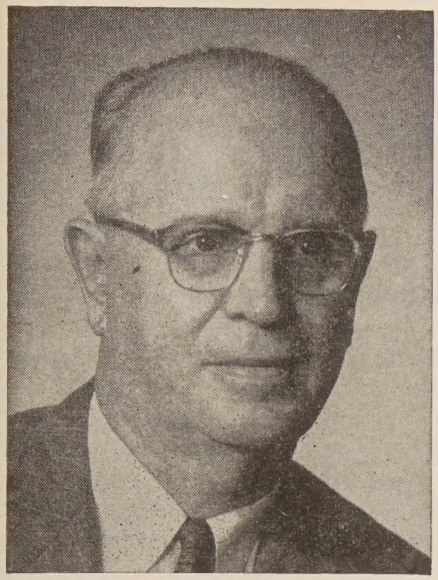
The problem God faced in redemption is manyfold. How to square the moral account so that God might be just and the justifier of them that believe; how to reconcile man to Himself; how to recreate a human spirit while allowing all the essential qualities to remain; how to indwell a personality without displacing it; how to work in the believing man's heart, turn it toward righteousness and still leave free the human will—these are some of the problems, to us impossible but to God not only possible but effortlessly easy.

The question of control enters here, for if the work of redemption is to be complete our basic propensity toward perversion and excess must be reversed. All our powers must be sanctified and brought under the direction of the Spirit. From His throne in the believer's heart Christ must reign over the entire kingdom of Man-soul with all its precincts and provinces. The age-old curse of inordinateness and excess must be destroyed.

For this reason the beautiful word *temperance* occurs strategically in the theology of the New Testament. Temperance is the helmsman in easy control of the powerful ship as it ploughs through the sea with all parts working in harmony. Temperance is that in the Christian man's life which brings every faculty into harmony with every other, and the total personality into accord with God's plan for the whole man. In a life so directed there can be no place for excess.

Two things need to be added. One is that temperance is not automatic. It is listed among the fruit of the Spirit, but it requires prayer, Bible reading, cross-bearing, hard discipline, obedience and self-denial before it can become a fixed part of the Christian's character.

The second is that a man or woman in Christ who has achieved true self-control may expect to be very much out of step with the world. Human beings given to excess will not take kindly to the Spirit-filled, temperate soul living among them. After he is dead they may build his sepulchre or name a college after him, but that will be a bit late for his comfort. He had a tough time of it while he lived.



Mr. Roseberry

Throughout history Satan has attempted to destroy God's plan, but the Holy Spirit will not be frustrated . . .

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Building a Habitation for God

By REV. ROBERT S. ROSEBERRY

"THEY heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."—GENESIS 3:8.

The Lord God was no longer a welcome guest in the beautiful abode of Adam and Eve. The serpent had invaded their home and had planted the seed of rebellion and distrust in their hearts. The garments of innocency with which they had been clothed, and which enabled them to stand in the presence of an holy God, had been torn to shreds, leaving them naked and ashamed. They were called forth from their hiding place and the fragile covering of leaves was replaced with skins of animals prepared by the hands of a loving Lord.

The only bright picture of that scene was the promise of a Redeemer who was to bruise the serpent's head and make a way for them back to an eternal paradise, in which the tabernacle of God would be with men. "He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21: 3). In order to secure eternal redemption for the creature, the Son of God would have to bridge the awful gulf between God and man by His death on the cross.

All through the dark ages which followed contact was kept with the human race through individuals who responded to the Spirit's striving. At times the contact declined until there seemed to be but a thread to keep the line from being severed entirely. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; . . . for it repenteth me that I have made them. *But Noah found grace in the eyes of the Lord*" (Gen. 6:6-8). Noah saved the race from extinction.

The posterity of Noah, the man of faith and righteousness, soon lost contact with the Lord and plunged into idolatry. Babylon was called "the mother of harlots" and without doubt was the source of all idolatry and worship of evil spirits. Idolatry, whether in Africa or India or America, is very little different from what it was in that ancient day in Babylon. Evil spirits control men and lead them into all excesses of the flesh until they are destroyed.

Not long ago a man in Bamako, French Sudan, heard a voice that told him to kill the first man whom he met in the morning. The first man whom he met happened to be the white doctor, a very kind man to missionary and African alike. At the instigation of the voice the man stabbed the doctor to death. In Ohio a woman heard what she thought was the voice of God telling her to slay her children. She slew them thinking she was doing God's service. Covetousness in America is as much idolatry as bowing down to idols in Africa. Evil spirits probably control men's minds in civilized lands as fully as they do in heathen lands.

Abraham was God's next representative. Out from the wicked, idolatrous center of Ur of the Chaldees, Abram was called forth to begin a new people. About 500 years after Abram's departure from Ur the children of Abraham, a nation that was to be the people of God, stood before Sinai in the desert. Because of disobedience they were in danger of being wiped out from the face of the earth, but again a man, Moses, made intercession until the Lord pardoned their iniquity.

The time had come now for the Lord to dwell among His chosen people. The Lord spoke to Moses and gave him the pattern for building a Tabernacle in which the Lord would abide among His people. Every detail was given for construction of the Tabernacle. Five chapters in Exodus describe the construction and setting up of it. Men were given special wisdom to do the work. "Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary" (Ex. 36:1).

"And Moses reared up the tabernacle, and fastened his sockets, . . . spread abroad the tent over the tabernacle, . . . brought the ark into the tabernacle, and set up the

vail, . . . lighted the lamps, . . . put the golden altar in the tent, . . . burnt sweet incense thereon, . . . and he put the altar of burnt-offering by the door of the tabernacle, . . . and offered upon it the burnt-offering and the meat-offering; . . . So Moses finished the work. Then a cloud covered the tent, . . . and the glory of the Lord filled the tabernacle." Jehovah was with His people. After that the Lord spoke to Moses from the Tabernacle of the congregation and not from the mountain. He was at home.

David in his last days said to Solomon his son, "Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it. Then David gave to Solomon . . . the pattern of the porch, and of the houses thereof, . . . and the pattern of all that he had by the spirit" (1 Chron. 28: 10-12). It took seven and a half years for Solomon to build that wonderful structure. Precious stones, gold and silver were used in abundance to garnish the house. Every detail was worked out perfectly. "Thus all the work that Solomon made for the house of the Lord was finished. . . . Then Solomon assembled the elders of Israel, and all the heads of the tribes . . . to bring up the ark of the covenant of the Lord out of the city of David, which is Zion. . . . And the priests brought in the ark of the covenant of the Lord unto his place . . . And it came to pass, when the priests were come out of the holy place . . . as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord . . . the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God" (2 Chron. 5).

One of the saddest pictures in the Old Testament is Ezekiel's vision of the departure of the glory of the God of Israel from the Temple. "And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain" (Ezek. 8:4). "And the glory of the God of Israel was gone up from the cherub" (9: 3). "Then the glory of the Lord departed from off the threshold" (10: 18). "And the glory of the Lord went up from the midst of the city, and stood upon the mountain" (11: 23). Israel had rejected the Lord and refused to return to Him. The only remedy for apostasy is judgment. The glory of the Lord which had been with Israel for nearly a millennium departed.

The enemy from Babylon came and destroyed the Temple and the city. The Lord had departed from His people. The glory of the God of Israel will return to the new temple when Israel shall have returned to the Lord. "And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory" (Ezek. 43:2). What a glorious day that will be. It is night now for Israel and they grope in dense darkness; then it will be day.

In Ephesians we read of a new habitation for the Lord that is being erected which will take in all races of the earth. "Now . . . ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (2: 19-22). This building began on the day of Pentecost when the Spirit descended upon the gathering in the upper room. There was the manifestation of fire and the rushing mighty wind. God had come to dwell with His people. Every race —black, yellow, brown and white— will fit perfectly into this building: diamonds from Africa, rubies from India, pearls from Japan will make the walls blaze with His glory.

"Ye also, as living stones, are built up a spiritual house" (A.S.V.). While I was prospecting for stones for building material in Africa I was told of the difference between living stones and dead stones. The dead stones were mostly on the surface and were easy to gather together to transport to the building site. The workman can make a good profit with the minimum amount of toil. But, alas, when struck with a hammer the stones go to rubble and are useless for building. Living stones take cutting and will support the weight of the building. They are more difficult to pry out of the solid rock but the labor is worthwhile.

I fear much of the material we see in the professing church today is made of dead rock. It will not fit into the magnificent building that the Spirit is erecting for the Lord. In First Peter 2 we have a picture of dead material the enemy seeks to incorporate in the visible church: "all *malice*, and all *guile*, and *hypocrisies*, and *envies*, and all *evil speaking*." Dead material hinders many churches from having revivals and causes lack of growth. It has no part in the building of God. Only *living stones* go into this building which will last for eternity. Living stones (Eph. 2:19-22; 1 Pet. 2:5) are saints, apostles, prophets, Jesus Christ the chief cornerstone and "ye also." Every stone touched by the Living One is made alive and fitted into the building.

There are many signs that the building will soon be completed with living stones from every land which have been cut out and polished by the Spirit. The Spirit is the great builder and when it is completed it will be the great masterpiece of all time. Then shall God dwell with His people forever.

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The Peril of a Divided Heart

The story of Judas is the story of the tragedy of unarrested evil

By J. STUART HOLDEN

OF all the men who came into revealing association with Christ, Judas is at once the most striking and arresting. There was really nothing very unusual about the great sin with which his name is eternally identified. The only exceptional thing about the whole record is that Judas lived amid an exceptional combination of circumstances, which set forth the thing that he did in arresting vividness to all beholders.

The story of Judas is the story of the common tragedy of unarrested evil. That which should have been blessing—fellowship with Christ in all its fullness—was transformed into blight in his life. Judas sold his Lord for thirty pieces of silver. There are men today who will sell their souls for considerably less, and they are, indeed, doing that very thing.

We read in the Gospel record that as those exceptional circumstances brought out the dross in the character of Judas, Jesus began to be sorrowful and very heavy. It was not the fear of the Roman cross; it was not the malignant enmity of the chief priests and scribes; it was not the thought of the spear which should pierce His side. These are not the things that caused the Lord heaviness of spirit. He can be wounded only in the house of His friends. It was the treachery, the ingratitude, of His own that made Him more than ever "a man of sorrows, and acquainted with grief." Therefore the warning to be found in the life and record of Judas is a warning addressed to those who are professedly members of God's own family.

The outline of the life of Judas needs only to be recalled in a few words. For three years he lived in close intimacy with the Lord Jesus. There are those who would affirm that Judas was a hypocrite right from the beginning. But that may be far from the truth, for it cost men too much to be disciples of Christ, at least to live within the inner circle of that favored fellowship. But obviously, in the case of Judas, there was a divided heart, a sharing of his affection between Christ and self-love, between God and mammon. He was a money-loving man, yet withal he maintained an outward profession which was, in large part, sincere. Just as in nature you find the fair water lily upon the surface of the pond but whose roots are buried in mud and slime, so often, as in the case of Judas, you may find a profession of loyalty and faith in Christ while underneath the surface there is a constant gratification of evil passion in one form or another.

Time went on. Judas, who bore the bag, was dishonest. We are told distinctly that he was a thief. His petty dishonesties increased with his opportunities. Oh, what strange contradictions are to be found in the human breast! "Who can understand his errors? cleanse thou me from secret faults" needs to be the constant prayer of every one of us.

As the end drew near Judas became more and more disappointed at Christ's disclosure of His cross. He felt that his ideal of an earthly kingdom was never going to be realized. He saw Christ's earthly triumph receding farther and farther away from the horizon of possibility. Then all the pent-up passion of his heart was gathered together in the one awful sin by which he will ever be known.

When did he first enter into negotiation with the chief priests to betray his Lord? It was when the poor woman who was a sinner lavished the tokens of her love upon Christ, who declared that it was but the anointing before His burial. "And when one of the twelve . . ." That is how the inspired record runs.

When it was absolutely certain that the last word had been spoken, disappointing all his hopes, revealing the cross, the death, the burial of Christ, Judas went to the chief priests. The betrayal was but the culmination of this long process. One of the evangelists recording the incident says, "Satan entered into him." Why? Because he had long been trifling with sin. He had been opening the door little by little, until at last the devil accepted the invitation which a man's trifling with sin always addresses to him; and the man who had lived in holy fellowship with Christ and in prayerful dependence upon Him became veritably possessed of the devil of greed.

There are many theories put forward in favor of Judas. We are sometimes told that Judas was angry because Christ had read his very soul and had discerned his weakness and shiftiness and hidden sin, that this was really a matter of resentment on the part of Judas. Others say that Judas was angry because his hopes had been foiled of material advantage which an earthly kingdom, with Christ as its King, would have brought him. It is difficult to believe either of these theories to be true. The plain fact is that Judas fell from his ministry because of his love of money. He was confronted with the issue of gain or godliness; silver or sanctity; God or mammon. But he made his choice, and we know what that choice was.

Amongst the other members of the apostolic band in the upper room at the Last Supper, there was a distinct apprehension of danger. They each in turn said to the Master:

"Lord, is it I?" These words expressed fear. These men had come to know the instability of their own resolves. They realized something of the consequences of their fellowship with Christ; they knew how easy it was for them to fall from that high level of fellowship with Him. And it were well if we, similarly, felt our weakness, conscious that unless we are upheld our footsteps will slide, that apart from the supporting grace of God we stand where danger is certain to overtake us.

Let us try to trace the steps of Judas' downfall. It was impossible for him to company with Christ without having his heart searched again and again as to the depth of its sincerity. Indeed, it is difficult to read the Gospel record without realizing that Christ's teaching was in a strange way directed towards Judas. "Have not I chosen you twelve, and one of you is a devil?" he asked on one occasion. Christ constantly warned His disciples of the risk of selling their souls for money.

These things could not have been unnoticed by Judas, not only in His teaching but in Christ's very mission to him. Judas had the bag. Who gave it to him? Judas held the office of treasurer in the apostolic band. Who appointed him? The Master Himself—and why? Not only that his work might be a trust, but also a test to him. By the very duties to which Christ appointed Judas, He sought to bring the dross to the surface that it might be removed by humble confession to the Lord. If when the humbling self-discovery burst upon him that he was a thief, and a thief who had made profession of loyalty to Christ, he had made confession to Christ of his sin, what a different ending this story might have had as far as Judas was concerned! Judas was heedless of the hidden power of secret sin. Sin began with him as a limited compromise with conscience. Then it tightened its invisible grip and ultimately distorted his vision.

We see in Judas the recklessness of all consequences which seemed to take possession of him and to rob him of all control of himself. Oh, how Christ tried to save Judas from himself! At the very end when Judas betrayed Him with a kiss, Christ still addressed him in tones of affection—"Friend!" He made an appeal to his heart and sought to touch his conscience. "Friend, wherefore art thou come? . . . What evil have you found in Me that you treat Me thus?"

Christ's love pursued him right to the end. But Judas wrenched himself from the detaining, loving grasp of Christ. And Christ uttered the most solemn words He ever spoke about any man: "It had been good for that man if he had not been born." It were better for him that he had never seen the light, than, having seen it, he should turn from it. In the Book of the Acts we read that Judas fell from his ministry "that he might go to his own place."

Is there anything more pathetic than the sight of this man taking the thirty pieces of silver and flinging them down at the feet of the priests and saying, "I have sinned." That was remorse. If only he had there and then made his way to Calvary where the Son of God even then must have been dying on the cross! If he had taken his ill-gotten gains and cast them down at Christ's feet and confessed his sin to Him, he surely would have been pardoned! But he did not.

May God save us all from a divided heart and its unspeakable peril. ◆ ◆ ◆

We Are Losing the Race on the Mission Field!

By REV. RUSSELL R. KAUFFMAN

THE church is losing the race in reaching men for Jesus Christ. This is well known by all mission boards today.

This year more men will be lost without a reasonable opportunity to hear the gospel than at the end of the eighteenth century when William Carey founded the first missionary society. *Statistics show that all the missionaries in the world reach less than two million people a year, while the annual increase in world population is forty-three million.*

Because of modern faster-than-sound methods of transportation, the world has shrunk to only a fraction of its size in Carey's day, but still the church travels with the gospel at the speed of a rusty wheelbarrow.

It is a tragic fact that there are no William Careys today to shake the world with the burden of reaching the lost. Or perhaps you know one. Do you know a man who lives with a map of the world before his face and have you seen on that map figures representing the number of people and tribes and villages where the gospel must yet go? Do you know of a fanatic who would interrupt business sessions of his denomination with a cry from a burdened heart to put away all the business nonsense that has no bearing upon the objective of reaching the ends of the earth with the gospel? Carey had that experience. He was told to sit down and when God wanted the world evangelized He would do it without his help. But God needed William Carey and He needs a thousand William Careys in our day to stir us up to the great task of reaching our generation for Jesus Christ.

In one hundred years three generations pass away, never to be reclaimed, never to be helped once the opportunity has slipped by. Therefore we must work today. The night will soon be upon our generation; the opportunity of reaching the unreached will be gone forever. For each generation there must be a sowing, a watering, a harvest. The night will soon be upon us; the millions to whom we should tell the story will be gone. May the Holy Spirit rivet this truth upon the hearts of all who read this.

What are the true motives for world missions? We are not to go

to the heathen because they are uneducated or living in filth and poverty. We are not to stir our people with the theme of missions because we feel it is the peculiar slant of our ministry or our Society. The lasting motive is not even the fact that the heathen are lost and that an eternal hell awaits them. All of these motives have been used effectively as temporary stimuli by well-meaning missionary enthusiasts, but all these motives together are not sufficient for the gigantic task.

The only true motive is because Jesus Christ, God's Son, said, "Go ye into all the world." When the Person behind that command is properly known, loved and understood, men will move heaven and hell to get the job completed for His glory.

There are two passages of Scripture which perfectly illustrate my point. The first is found in Matthew 8. There was a centurion who came to Jesus Christ in behalf of a servant who was at home ill. Jesus said, "I will come and heal him." Then, as a revelation from heaven, the centurion saw Jesus Christ as Carey and Hudson Taylor and A. B. Simpson saw Him. He saw Him as a king who had all power and authority behind His words and the centurion answered, "Only say the word, and my servant shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it" (Matt. 8:8, 9, A.S.V.). Jesus answered by saying that this man had more faith than anyone He had met. Now my warrant for using this in the realm of missions is simply because Jesus so used it when He said, "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8: 11, A.S.V.)

The secret of the text is the word "also" of verse nine, which does not appear in the King James Version but does in the American Standard Version. Because the man recognized the authority over him he had authority to command. The Christian who recognizes the authority of Jesus Christ will see that Christ is the One who has all power in heaven and in earth and that when He speaks men should obey. He has spoken, "Go ye into all the world," but we have not all obeyed. The interest we have in missions will be in direct proportion to our heart's relationship to the Lordship of Jesus Christ.

> ***Go Ye . . .***
>
> *"Unless I am sure*
> *I am doing more at home*
> *to send the gospel*
> *abroad*
> *than I can do abroad,*
> *I am bound to go;*
> *and if He wants me,*
> *I am ready to go*
> *whenever He calls and*
> *makes it plain.*
> *This and this alone*
> *is the attitude of fidelity*
> *on the part of each of us*
> *to this sacred word*
> *of our departing Lord."*
>
> —A. B. Simpson.

The second passage of Scripture is found in Acts 1:1, 2: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." Notice the American Standard Version: "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen." In the King James Version the word "commandment" is plural, and many have been the sermons preached on the commandments Jesus gave after the resurrection. But notice in the second version the word is singular.

The postresurrection ministry of Jesus Christ was not taken up with many commandments but with one command, and that "Go ye into all the world." This was His major in that postresurrection era. This He intended to be the church's major; but how sad that we should trifle and dabble with incidentals, and while we are getting everything pigeonholed and straightened out in our theology and ecclesiasticism our generation slips through our fingers into a hopeless eternity.

Satan is heard in many arguments against the truth of taking the gospel to those who have never had a chance. In the days of the great Carey, Satan expressed himself through the East India Company, which was antagonistic toward missionary efforts. Their view of Carey's enthusiasm to reach the 350 millions of India was expressed this way: "The sending out of missionaries into our Eastern possession . . . is . . . the maddest, most extravagant, most costly, most indefensible project which has ever been suggested by a moon-struck fanatic. Such a scheme is pernicious, imprudent, useless, harmful, dangerous, profitless, fantastic. It strikes against all reason and sound policy; it brings the peace and safety of our possessions into peril."

There is something honest and guileless about this statement and certainly it is well expressed. It gives no one reason to question just where the controlling interest of India of that day stood. There is something worse than honest untruth and that is indifference to well-known truth. The man or church that believes the words of Jesus Christ when He said "Go ye into all the world," and yet does less than throw every bit of energy and prudence into carrying out the command is to be less respected than the East India Company.

The wise man said, "Buy the truth, and sell it not" (Prov. 23:23). Truth is easier sold than it is purchased. To buy the truth of missions will in many ways be the costliest purchase you have ever made. The Bolshevism of 1903 was established with about twenty-five supporters. Lenin conquered Russia in 1917 with a mere 40,000. Today there are 900 millions under Communist control. This is an increase of over 2,000,000 per cent in forty years.

If Satan was conquered on the cross and there is now a king who is Lord and God, should we not be at least as fervent in our zeal for Jesus Christ as the Communist is for his ideology? Your purchase of this truth in this life will reveal your answer. ◆ ◆ ◆

75 years

of world-wide ministry

The Missionary Convention

By ANITA M. BAILEY

Missionaries in costume add interest to conventions

THROUGHOUT the fall and winter months hundreds of churches in the United States and Canada will rally to a distinctly evangelical phenomenon—the missionary convention, a meeting which has been described as a combination of the camp meeting, the Bible and prophetic conference, an evangelistic campaign and promotion for missions.

The seventy-fifth anniversary of these unique meetings will be observed in the Gospel Tabernacle Church in New York City during its convention October 5-12. The first convention was held in October 1884 in the Twenty-third Street Tabernacle, the first home of the congregation, a meeting organized and directed by A. B. Simpson, whose name is synonymous with missions.

The expression of missionary passion in Dr. Simpson was inevitable. Before his birth his mother had dedicated him to missionary service. When he was a few weeks old he was consecrated to missions by John Geddie, Canada's first missionary and the apostle to the South Seas. Missionary influence in the Simpson home fanned the flame, and throughout his college days interest deepened. In the annals of Knox Church, Hamilton, Ontario, Simpson's first pastorate, it is recorded that there was an awakened interest in missions during his ministry and a marked increase in giving.

It was in Louisville, Kentucky, he received his personal Macedonian call—a vision of multitudes, mostly Chinese, wringing their hands in mute anguish. In answer to this call he threw himself to his knees, crying, "Yes, Lord, I will go."

That A. B. Simpson literally answered that call cannot be disputed, though he never lived on foreign soil. His intense love for the lost first found expression in union evangelistic meetings in Louisville. When his ministry in that city was ended he answered a call to New York City, not alone because of its greater numbers of people without Christ, but because he would be at the center of missionary outreach to the world. Here he pioneered in editing and publishing an illustrated missionary monthly, *The Gospel in All Lands*. In 1882 he issued the first number of *The Word, Work and World*, the magazine that is now THE ALLIANCE WITNESS.

While Simpson yearned for the lost of the world, the "multitude of publicans and sinners" around him in New York City as well as the innumerable hosts without Christ in foreign lands, he longed also for a deeper spiritual life among Christians. The object of his conventions was "to gather Christians of common faith and spirit for fellowship; to study the Word of God; to promote a deeper spiritual life among Christians; to seek a better understanding of the teachings of the Scriptures respecting our physical life in Christ; to wait upon the Lord for a special baptism of the Holy Spirit for life and service; to encourage each other's hearts in the prospect of the glorious appearing of the Lord, and to promote the work of evangelization at home and missions abroad." Devotion to Christ and concern for the evangelization of the world are mutually dependent and expressive.

Speakers in those early conventions included well-known ministers, missionaries and Christian workers of every persuasion. "I want to enjoy the broadest fellowship possible myself," he said, "and I want my people to receive the benefits of the ministry of all God's gifted servants." It was not unusual to see fifteen to thirty-six names on the program, including a number of women.

Meetings were held all day. The mornings were spent in Bible teaching "upon themes of special and present importance." The afternoons were given to the promotion of a deeper spiritual life. In the evening a missionary message reporting on the progress of the work or presenting some special need preceded the Bible message. *(Continued on page 19)*

DAVID R. ENLOW, Editor

AT HOME

Church celebrates July Christmas: There was a Christmas tree in the First Memorial Presbyterian Church of Dover, N. J., on the 25th of July. "We hold the event," says Pastor Hugh M. Miller, "to emphasize that the Christmas spirit should last all year long." Gifts this year went to the Presbyterian Academy at Camden, Ala.

●

Report 12,000 Methodist men's clubs: Charters have now been granted to a total of twelve thousand local church clubs of Methodist Men, with a membership of 600,000, it was reported at the annual meeting of The Methodist Church's Board of Lay Activities in Chicago.

●

Parade climaxes Spanish Children's Week: Representing 215 Spanish-speaking Protestant churches in the New York area, 6,000 children clad in white marched in a summer afternoon parade, climaxing Spanish Christian Children's Week. It was the first such large-scale observance by the city's Spanish Protestant churches.

●

President sets October 1 as prayer day: President Eisenhower called on Americans of all faiths to pray on Wednesday, October 1, for a just and durable peace "under the guiding hand of Almighty God."

●

Sees laymen as Marines of Christian world: Church laymen were urged at Lake Junaluska, N. C., to be the "Marines of the Christian world" in opposing Communism. The plea was made by Dr. Raymond W. Miller, president of Public Relations Research Associates, Washington, D. C., at a southwide conference of Methodist laymen.

●

Airpark operators specialize in spiritual lifts: A new kind of "flight" training is being offered by a Methodist couple who operate the Mauk Airpark at Blackwell, in north central Oklahoma. In an "Upper Room" of the airpark's administration building, Mr. and Mrs. Dewey Mauk, who call themselves "sharecroppers of the Lord," help give spiritual lifts to hundreds of persons.

ABROAD

Koreans advised against parochial system: An American Protestant educator advised a forum of Korean church and Christian education leaders in Seoul, Korea, against building up a nation-wide church-related elementary school system after some pastors had made a plea for American mission fund support for such a system. Dr. Frank T. Wilson said it would be "tragic" for Christians to withdraw their children and their interest from the public schools in an emerging democracy.

●

Commends Fanfani for religious liberty efforts: The National Association of Evangelicals sent greetings to Italy's Prime Minister Amintore for his country's "efforts in behalf of religious liberty." The letter of greeting, signed by Dr. Clyde W. Taylor, the NAE's Secretary of Public Affairs, praised Mr. Fanfani's Christian Democratic party for its attempts to be "completely divorced" from ecclesiastical control.

●

Soviet Zone authorities arrest missionary: A Protestant missionary worker, Kaethe Meinhoff, of East Berlin, was reported in Berlin to have been arrested by Communist authorities on undisclosed charges.

●

Endeavorers hear plea for Christian unity: Prayers for "peace-filled" world statesmen and for Christians in East and West to remain united were offered by Bishop Hanns Lilje at the thirteenth World's Christian Endeavor Convention in Frankfurt-on-Main, Germany. Addressing some 12,000 young people from thirty nations, Bishop Lilje appealed to Christians in every land to "become more conscious of the message of the gospel and to increase the fight against the forces of evil by witnessing everywhere and every time to the principles of the Christian faith."

●

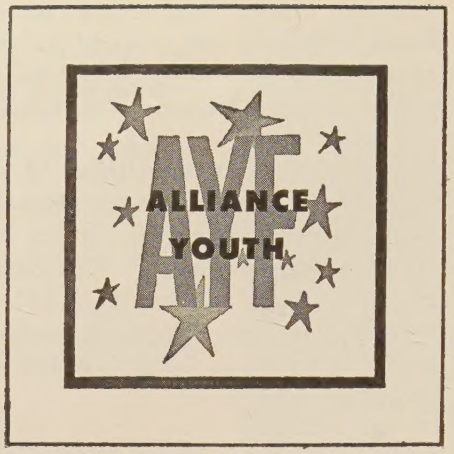
Burmese Christians offer aid in teacher shortage: An offer to help relieve the acute shortage of trained teachers in the country was made at Rangoon, Burma, to Prime Minister U Nu on behalf of the Christian community. It was extended by Dr. Hla Bu, chairman of the Burma Christian Council, during a consultation with the government leader at the latter's residence. Dr. Bu stressed that the Christian community has "an experience of many decades" in the training of teachers.

THE PRESS

Missionary literature gains in Latin America: The distribution of missionary literature in Latin America was strengthened with the opening last month of the Editorial Caribe branch bookstore in Panama. About seventy religious leaders of the Isthmus gathered to dedicate the literature dispensary to God.

●

Columnist hits profanity of church members: "What truly puzzles me," declared Columnist Jack Mabley in his daily column on the second front page of the *Chicago Daily News* of August 7, "about the flood of profanity and blasphemy is that much of it comes from people who attend churches and temples, who claim a religion of which the Ten Commandments are an integral part. One of the Commandments says 'Thou shalt not take the name of the Lord thy God in vain.' This is broken several million times a day in Chicago."



WELDON B. BLACKFORD, Editor

Application of the Fourth "R"

Back to school! This is the resounding word for many AYFers who are again making adjustments to the "Three R's," commonly known as "readin', 'ritin' and 'rithmetic." There is a fourth "R" to be added, that of "Religion."

The application of the fourth "R" is a vital subject for the Christian testimony of all AYFers. It may be that your school gives little or no encouragement in religion. There is a feeling in some areas that the religious emphasis in our public schools is offensive to some people and must not be permitted. Therefore, the application of the fourth "R" requires personal initiative. Every AYFer should endeavor to make it his personal responsibility.

Now that you are back to school, let me give you seven important suggestions for maintaining a daily spiritual witness in your school.

1. *Rise early.* Keeping the morning watch, a time of Bible reading and prayer, is a must in the spiritual life of young people. If you fail to keep this morning tryst with God, you will find it exceedingly hard and nearly impossible to find a time alone with God during the day. All it takes is getting up a half hour earlier. You can do it. Ask the Lord to help you. It may take spiritual discipline, but make it a daily habit.

2. *Register regularly.* There is no room for deliberate absenteeism for the Christian. Your testimony for Christ will be impaired if you are guilty of being AWOL in school. Take pride in being in your place each day, and on time for every class. This is a matter of morality; take it seriously.

3. *Respect authority.* A disrespectful disposition toward the teacher or principal, with blackboard gags and spitball throwing, is juvenile and unbecoming to a Christian's testimony. The Bible commands us to respect those in authority over us, and to pray for them. This command must be observed under all circumstances. You may find this hard on some occasions, but the Scripture approves only this attitude.

4. *Refuse compromises.* Think of Daniel who faced having the standard of the Chaldean kingdom imposed upon him. This standard was opposed to that of Jehovah, and he refused to compromise. Note also that though he did it with courtesy, he was firm. Your greatest temptation in school will be that of compromising your faith and spiritual standards. Don't do it!

5. *Redeem the time.* Here is your greatest opportunity for personal witnessing for the Lord Jesus. Do not miss it. Ask the Lord to guide you daily in the matter and keep you alert for the occasions He gives. It's a good idea to carry appropriate tracts. Pray much before engaging in this ministry.

6. *Radiate Christ.* It is often more important to live the truth than to speak it. Your life is an epistle, known and read of all your fellow students and teachers. Actions do speak louder than words. Let Christ be seen in them.

7. *Rank your best.* To be a flunky in your grades is no asset to your testimony for Christ in school. It will be very difficult to convince your fellow classmen of the good things in Christ if you are such a failure. Physical handicaps may be readily excused, but there is no excuse for Christians who deliberately fail to apply themselves to study and to good grades. Respect from others comes not necessarily to the one who is the most brilliant, but to him who endeavors to do everything to the best of his ability.

The AYF Question Box

Can I Dance and Be a Christian?

Nancy Hardesty, an AYFer of Lima, Ohio, attends a high school where dancing is part of the gym curriculum. Usually a letter from a pastor is sufficient for a Christian student to be excused from participating, but Nancy's teacher required an essay on her reasons for not dancing before she would give credit for the class. Nancy wrote in part:

"Christ told His followers that they were to be witnesses for Him (Acts 1:8). One cannot witness of God's saving grace to others if he fails to keep out of sin himself. A young Christian once set out to prove this to herself. As she danced with her boy friend, she asked him if he were a Christian. His answer was, 'Are you? If you are, why are you here?' A Christian has no place at a dance.

"The Bible says that Christ is coming again to this earth as a king and a judge of men (Acts 1:11; Rev. 19:16; Heb. 9:27). When Christ comes back to this earth I would not want Him to find me in any place that He would not want me to be, or doing anything which would displease Him.

"What is wrong with dancing itself? The kindest thing that I can say about a dance is that it is poor fellowship for a Christian. God created man for better things. Everything about the modern dance is set up in a manner which tends to bring out the animal urge in man: the lowered lights, closeness to the opposite sex, suggestive motions, slight amount of clothing worn by the woman, and the sensuous music. Dancing leads to other sins such as infidelity, adultery and prostitution."

Uncertainties of Dani Hospitality

By REV. H. D. ANDERSON, *New Guinea*

We left our station early in the morning to visit some villages in the Kimbin area. After that we intended to go on to Muliama and perhaps spend the night there.

We told the story of the resurrection to two groups of people in the Kimbin area and reached Muliama about three o'clock in the afternoon. We had not been there since before conference, and in our absence the people seemed to have lost the cordial spirit they had shown toward us on our last visit. Only a few people came up the hill to meet us. They seemed fairly friendly, however, and asked us to sleep with them since it was getting late in the day. We agreed but as we were preparing to go down to a village a young fellow met us. He told us to go home because there were no sick people there and they didn't want us to come back.

We didn't know what to do. We told him that we didn't come to take their gardens or to fight, but we had come to tell them of Jesus and to treat their sick people.

Just then the war cry pierced the silence. At that moment we did not know what it meant. Then the news came that an enemy group from the Kimbin area from which we had come was sneaking up for a surprise attack. The men who had been talking with us told us to stay where we were and ran down the hill toward the enemy, war whooping as they ran. Fear seized our hearts! Would these people think we were accomplices in the surprise attack? What if someone were killed? Would they blame us? When they came back from battle, all worked up, would they be trigger-happy? Should we try to find another path home?

In that moment of fear we lifted our hearts to God for His wisdom and guidance. Dozens of warriors with their bows, arrows and spears ran past us, stopping long enough to greet us.

About half an hour later they all returned. The enemy group had gone back. We treated several for wounds, including the young man who had told us to go home. Once again they asked us to spend the night with them, but we felt that it was better to go home because of the tension. However we promised to return in three days.

A week later Glenna and I with three Kapaukus went into an area allied with the Kimbin area. None of the missionaries had ever been there before but we were received royally. The people listened well to the Bible stories, but when we started to leave they did not want us to go and insisted that we sleep in their village. When we wouldn't be persuaded one young fellow began throwing clubs and reeds. One Kapauku was hit with a reed, but several Danis stayed with us, telling us not to run, nor be afraid, but just to keep walking. Once when this fellow got too close and was about to heave a big club I turned and pointed my camera at him. He ran like a frightened rabbit.

We praise God that His hand of protection has been upon us.

Twins, but Not Alike

By CECELIA LEWIS

It was a sorry little procession that wended its way across the mission compound at Kankan, French West Africa, one day early in 1951. At the head was a crippled mother, leaning heavily on her cane. She was followed by her four children, two boys and two girls. They presented a pathetic picture. Having been cast out by relatives, this pitiable little family put itself at the mercy of the Mission. Although the mother was a strong Moslem of the Maninka tribe and antagonistic to the gospel, yet for the sake of the children the missionaries befriended the family.

The two girls were Saran and Nanfadima. Their names revealed at once that they were twins, although there was considerable difference in their size. Nanfadima's growth had been stunted in babyhood by a serious illness. A Moslem had begun to pay the dowry for Saran, but the mother had spent all the money, and not being able to collect more she was willing that the girls be sent to the girls' school at Baro. Through the kindness of American friends, the dowry money was refunded to the Moslem suitor and the child was released from those obligations. And so the twins came to us.

These two little paupers were extreme opposites. Saran was bold, unrestrained and keen. To use her own words, she enjoyed a fight and was the instigator of many of them among the school children. She was a problem child for a long time. Every known method of persuasion and punishment was tried on her, seemingly to no avail. Nanfadima was shy, reticent and naïve. Though slower mentally, she was a willing worker and soon endeared herself to all. After some time at the school, both girls professed salvation, but it took the fires of persecution to show that the seed sown in their young hearts was growing.

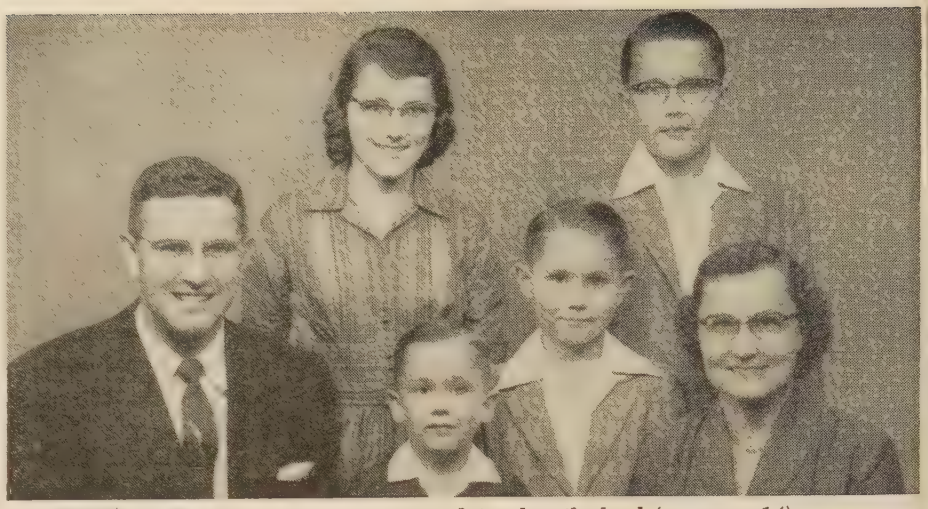
Some time later the mother became seriously ill and naturally wanted her daughters' help. Behind this request, however, we sensed her desire to make marriage arrangements for the children. She especially wanted Saran, but since she could not refund the money paid for her, it was Nanfadima's lot to go. The child assured us she would be back as soon as possible. Reluctantly we released her and, after committing her to the Lord's care, sent her off. Saran's heart went with her twin. Her anxiety for both mother and sister was a sad sight and developed in her a contrariness that required much patience on everyone's part.

After some weeks the mother died, and Baro became the girls' only home. Nanfadima returned to us

looking like a famine sufferer but with victory in her soul. She related how her mother had forbidden her to attend church. One day as a punishment for having gone to a service, she was beaten and forced to sit in the burning sun for a day without food. Her beloved New Testament was torn to bits and thrown into the fire. The mother sent her away to help harvest grain, and the missionaries lost contact with her until she returned home. The child had been beaten, abused, hungry and homeless for her faith but never once, she said, had she thought of giving up the "Jesus way."

In the meantime Saran was having many spiritual battles which tended to make her even more ill-tempered and disagreeable than usual. One night she was sent to us for punishment. We dealt with her at length. Afterward with the children's housemother we talked still more, then we prayed. Later we learned what her intentions had been. She had counted on her well-deserved punishment and planned to retaliate with a violent fit of temper and then to disappear suddenly, but she did not know where to go. However, that night God directed us to talk, not punish, and as a result her resentment and obstinacy changed to real submission.

A few months later Christ conquered this girl and instilled within her a desire to please only Him. We observed a real transformation, but not until several months later did we learn from Saran what had actually happened. She had doubted, she said, that God really answered prayer. Had she not prayed many times for deliverance from her quarrelsome and vengeful spirit? Finally she went to the prayer room,



Rev. and Mrs. W. W. Kerr and family, Thailand (see page 14)

read Romans 8 and told the Lord it was up to Him. Could He or could He not do it for her? The date was October 14, 1955. From then on it was all very different. She learned that God does answer prayer.

Missing Saran and other children from service one evening, we searched and found her sitting on the porch. In answer to our inquiry she told us she had not meant to cause trouble. She had merely mentioned while cooking that a certain tribe eats rats. Immediately the outburst was, "Your tribe eats bats!" The issue became rats versus bats. Fearing to grieve the Spirit further, Saran had stayed home. Repentance, once so foreign to her, now revealed the Spirit's working in her heart.

And so the twins grew and learned to read and write and work, to love God's Word and to walk with Him. When they were baptized last year, they took the Christian names of Martha and Mary, being under the impression that those two also were twins. Early this year Martha Nanfadima was married to a national worker of the Guerzé tribe, and they are now working for the Lord. A recent letter tells of blessing, though she is having difficulty learning the language of her husband's people. Mary Saran was married in May and is a student at the Telekoro Bible school, where her husband is a senior. There she also teaches the student wives who are not far enough advanced to take regular classes. She is proving to be a real helpmeet to her husband.

Out of the depths of heathen darkness have blossomed these lives with the Master's imprint upon them, an investment of money, time, life and prayer.

Rev. and Mrs. John I. Perkins and family, Thailand (see page 14)

Quotes from Our Contemporaries

Says C. J. Woodbridge, in *The Sunday School Times:*

"The art of meditation is rare but rewarding. Take off five minutes and reflect upon the person of God. Remember who He is. The very contemplation of His being is exhilarating. See yourself, your conduct, plans, and attitudes toward your fellow man in the light of the person and presence of God."

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

The Purpose, Pattern and Program of Christian Education

By H. W. BRYNE *

As we approach the new Sunday school year in October it is well for us to consider our purpose and to evaluate our program. We commend to our readers the work of Christian education as it is clearly set forth here.

The Word of God reveals the foundation for all our work in the church and Sunday school. Christian education is a part of God's program for His church. We can find the *Purpose, Pattern* and *Program* for Christian education revealed in the Holy Word.

The Purpose

In order to ascertain the purpose of Christian education, it is necessary to know exactly what it is. It implies more than factual knowledge. It is the kind of education which brings one to a knowledge of God and Jesus Christ as Lord and Saviour and to the living of the Christlike life.

The purpose of Christian education is the purpose of Jesus Christ: "The Son of man is come to seek and to save that which was lost" (Luke 19: 10). This is our purpose today.

We have an objective also. Paul expressed it in Second Timothy 3: 17. "That the man of God may be perfect, throughly furnished unto all good works." Our initial *purpose* is to seek and to save the lost; our great *objective* is the perfect man of God.

Let us harness the great force of Christian education to realize the purpose of Jesus and the objective of Paul!

The Pattern

Christian education has not only a purpose revealed in the Word of God, but a pattern by which we are to build. If we follow the pattern, our program will not fail. The Early Church developed that pattern. Under the leadership of the Holy Spirit, the Early Church saw that four functions were inherent in carrying out the purpose of Jesus and in realizing the objective of Paul. These four functions are recorded for us: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2: 41, 42).

1. *Evangelism* — "three thousand souls."
2. *Education*—"apostles' doctrine."
3. *Enthusiasm*—"fellowship."
4. *Edification* (worship)—"breaking of bread, and . . . prayers."

The Program

Evangelism. According to the purpose and the pattern, our first and greatest responsibility is evangelism. Yes, in the Sunday school! The supreme purpose of all should be winning the souls of children, youth and adults.

The pastor and superintendent are responsible for promoting an evangelistic program in the Sunday school. Careful plans should be laid to win every member to Christ, to train workers to be evangelistic, and to reach out for new prospects. Prayer lists should be formed, visitation programs planned, and absentees followed up. Let us be thorough in our work to evangelize. "And the Lord added to the church daily such as should be saved."

Education is the second major function of the program.

It is one thing to save a soul; it is another thing to build him up in the faith, to develop Christian character, and to provide a place of service. This can be realized through effective and efficient instruction.

Just as it is logical for the pastor to direct evangelism, so the superintendent directs the instructional phase of the program. The pastor, however, is the general supervisor of the total program and works closely with the superintendent in all phases of his work. Care should be taken to see that evangelism is not held separate from the educational phase. The two go together.

Enthusiasm. "Fellowship." Social life and fellowship are vital factors in the church program. These activities should be made a part of the calendar and correlated with other activities to provide a dynamically spiritual program.

Edification (worship). "Breaking of bread, and . . . prayers." Worship and prayer are vital elements of the Sunday school program. Much study and great care should be given to planning worship. To provide a deeply spiritual atmosphere, and yet avoid ritualism and formalism, is a big job. The importance of prayer cannot be overemphasized. As we pray, so we evangelize, instruct and build.

Let us be aware of the purpose, follow the pattern and build a dynamic program of Christian education in each local church.

MEMO TO THE SUPERINTENDENT

Dates to Remember

September 28-October 5: *National Sunday School Week.*

October 8-10: *National Sunday School Convention,* Des Moines, Ia.

October: *Sunday School Emphasis Month* in all Alliance churches.

During Sunday School Emphasis Month the local church puts forth an all-out effort to carry out its first purpose—to reach people for Christ. This year our churches will launch a five-year plan, having as their goal 200,000 in Sunday school by 1962.

Further information and helps may be had by writing for the above programs to the National Sunday School Office, 260 West 44th St., New York 36, N. Y.

* H. W. Bryne, Ed.D., is Dean of Education at the Fort Wayne Bible College. This article is made available by the National Sunday School Association.

THE ALLIANCE FAMILY

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, 1426 Wake Forest Rd., Raleigh, N. C.

To the Fields

Mr. and Mrs. Charles E. Long left August 12 by plane for their first term in the Tribes of Viet Nam. Both are graduates of Toccoa Falls Bible Institute, and Mrs. Long also graduated from the Charlotte (N. C.) Presbyterian Hospital School of Nursing.

Rev. and Mrs. W. W. Kerr and children, Marjorie, William, Daniel and Andrew; *Rev. and Mrs. John I. Perkins* and daughters, Cheryl and Gwendolyn, and *Rev. and Mrs. E. A. Truax* sailed from San Francisco August 14, returning to Thailand. The eldest of the Perkins' children, John, Dorothy and Barbara, are remaining at home to attend school.

Eunice L. Boehnke
Chile

Rev. and Mrs. John C. Bucher and children, Paul, Ronny, Ruth and Elizabeth; *Miss Eunice L. Boehnke* and *Rev. and Mrs. R. M. Searing, Sr.*, sailed from New York August 22. The Buchers and Miss Boehnke are missionaries in Chile. Mr. and Mrs. Searing will continue their ministry in the literature work at Cali, Colombia.

On Furlough

Miss R. M. Wilting arrived in San Francisco August 19 from Viet Nam, where she worked among the tribes.

Rev. and Mrs. H. K. Sechrist and children, John and Ruth, arrived August 20 from Cambodia.

Rev. and Mrs. A. L. Hammond arrived August 28 from Cambodia.

Miss Evelyn Holiday also arrived on August 28 from the Tribes of Viet Nam.

The New Generation

To *Rev. and Mrs. J. D. Ellison,* Thailand, a son, Stephen James, on August 1.

To *Rev. and Mrs. E. J. Entz,* India, a son, Marvin Paul, on August 22.

To *Rev. and Mrs. D. Grant Crooks,* French West Africa, a son, Kenneth Gilbert, on August 26.

To *Rev. and Mrs. Paul Ellenberger,* French West Africa, a son, Keith Gordon, on August 23.

To *Mr. and Mrs. G. J. Schultz,* New Guinea, a daughter, Ruth Anne, on August 20.

To *Rev. and Mrs. Jack Hiller,* Port Townsend, Wash., a son, Jacob Aaron, on July 7.

With the Lord

On July 19 *Rev. W. Harris Johnson,* of Billings, Mont., at the age of sixty passed into the presence of the Lord following a lengthy illness. Mr. Johnson had served churches in Remer, Sauk Rapids, Clearbrook, Tyler and Staples, Minn., and at Bloomfield and Manhattan, Mont. He began his ministry in Billings in 1956. Rev. Carl Volstad and Rev. L. W. Pippert officiated at the funeral. He is survived by his wife, Dorothy and five children: Joyce, Dorothy, Beverly and David at home, and Mrs. James Lewis, of St. Paul.

Mrs. Anna Eliza Kuhn went to be with the Lord on July 4 at the age of eighty-five. From the time of her consecration to the Lord when thirty years old she served her Master most faithfully. She is survived by three daughters, Miss Opal M. Kuhn, of Greentown, Ohio; Miss Esther L. Kuhn, missionary in French West Africa, and Mrs. William Atchison, of Damascus, Ohio.

Evangelist Miller's Schedule

Rev. Frank Bertram Miller has ministered in the Seattle (Wash.) area and at various points in the East during the summer. During the fall and winter months he will conduct prophetic conferences and hold evangelistic meetings in as many churches as possible. He hopes to give some time to the Southland. Pastors may write to him at Beulah Beach, Ohio.

Mr. and Mrs. Charles E. Long
Tribes of Viet Nam

Rev. and Mrs. Robert M. Searing, Sr.
Colombia

Rev. and Mrs. Edgar A. Truax
Thailand

Rev. and Mrs. John C. Bucher and family, Chile

Howard Van Dyck

With the Lord

Rev. Howard Van Dyck

By REV. DAVID J. FANT, Litt. D.

The evening of August 7 marked the homegoing of Rev. Howard Van Dyck, distinguished missionary, executive and author, my dear friend, known and loved by thousands within the Alliance family throughout the world. The event has left an "aching void" among all who knew him intimately, or had the privilege of ministering with him either in New York or on the mission field.

Biographical notes must be brief. Born in Brooklyn, N. Y., May 8, 1883, of Dutch ancestry who had settled along the Hudson River valley near Kingston; influenced by Dr. A. B. Simpson and led of the Spirit to volunteer for missionary service; graduated from Nyack; served in Anhwei Province, Central China, 1906-1938; Assistant Foreign Secretary in New York 1940-1949; special service in the Home Department, 1949-1955, with writing assignments to the end; married to Anna Holtz in China, 1909, and after her death to Isabel Winder, former China missionary, in 1940. Rev. William Christie and I joined in performing this latter ceremony.

When Howard Van Dyck first went to China the world was not the shrunken globe it is today. Missionary work was rugged, demanding the utmost of heavenly grace and earthly judgment. Visitors from other lands were not merely suspects, they were foreign devils. Wisdom was required on the diplomatic level; love, endurance and patience on the physical. This man possessed a rare combination of all these virtues. Wise, tactful and versatile, his was not the personalized force that drives but the supernatural love that draws. His associates recognized and respected his extraordinary ability.

On the human side, Howard Van Dyck was of warm heart. He was delightfully good company, his mind an almost inexhaustible treasure chest from which stories leaped forth, rollicking with humor. Many a dreary board meeting was shaken from its lethargy as the recording secretary turned from his minutes to some apt allusion.

He was no reed gently bending in the breeze. Reared in the Dutch Protestant tradition, his spine was steeled with divine righteousness and justice. When confronted by differences of opinion he was courageous and fearless. Convictions were deeply anchored in his soul.

At work he was a Spartan who required only the simplest aids—a quiet covert, a secondhand typewriter and desk. But from these what beauty flowed! Much that is finest in Chinese spirit and culture had been absorbed and reflected in rare winsomeness and resourcefulness. Oriental courtesy was evident in the graceful bow of greeting, the studied respect given to your opinions, and the interest manifested in you as an individual—and in your grandchildren and ancestors! He was as much Chinese as American or Dutch.

This characteristic was manifested in both writing and speech. Words took on a picture-image, much as the written Chinese language. Verbal telescope transformed the haze of distant mountains into fruitful trees, fragrant flowers, living waters, and always precious souls.

Those familiar with the publicity pamphlets of the Alliance written by Howard Van Dyck will be conscious of this gift. Whether the Baliem Valley or the space-moon, God is the significant feature. Some of his missionary productions ran into many editions; some were published in Dutch, French and Spanish. He labored with his words, polishing each noun and adjective as if it were a precious stone. Who can forget "Too Many Moons" or "There's a Light in This Valley"?

Crowning work of his long life was without doubt the book, *William Christie: Apostle to Tibet.* Because of his intense desire to do justice to the subject, he could not be pushed into hasty, premature publication. Tedious correspondence with friends far and near was involved. Draft after draft of the manuscript was made, always personally typewritten. Neither too little nor too much must be said.

One of the most beautiful eulogies I have ever read was that delivered by Howard Van Dyck at Mr. Christie's funeral. It was a classic. At my request he included a part of it in the closing chapter of his book. He pointed out that in America funeral services are often called "the last rites." This expression refers to the Chinese custom of a host accompanying his departing guest as far as the front gate. An old-fashioned residence of a well-to-do Chinese family enclosed many one-story apartments, each built around its own court, each court opening into the next, and all leading finally to the imposing great gate. You have entertained your guest in an inner sanctum. Now as he leaves, you go with him through several courts to the outer gate. At each court along the way your guest pauses and says, *"Liu pu"* ("Detain your steps"), and you reply *"Men k'eo"* ("The portal," that is to say, "Let me escort you to the great gate"). Finally, on the main threshold, both stand for a moment. Your guest says, *"Shao p'ei"* ("I have been poor company"). To which you reply, *"Ling chiao"* ("I have received instruction"). *"Man man tseo"* ("Go slowly"). Then as you part each says, *"Dzai chien"* ("I'll see you again").

Funeral services were conducted at Faith Gospel Church, Greenpoint, where Mr. Van Dyck served as chairman of the board. Those taking part were Rev. H. E. Nelson, Rev. Stephen Kanter, Rev. L. L. King and myself. Interment was at North Marbletown, N. Y.

But that is not his final resting place. Soon the trumpet will sound and he will come forth with a glorified body. *"Dzai chien."* That is the blessed hope and comfort of Mrs. Van Dyck, who survives, and all the rest of us. Advent light brightens the sky. We shall meet again. ◆ ◆ ◆

Missionary Treasury

★ ★ ★ ★ ★

July, 1958

General Fund	$290,415.37
Designated Specials	31,699.15

As is often the case during the summer months, our income has failed to equal our expenses. This cash deficit at the end of July amounted to $66,000.

Continue to pray with us that this shortage will be speedily met and sufficient funds be received for our continuing heavy expenses during the late fall months.

Gifts for the month of July are covered by our receipts Nos. 9156-10767 and 862-1007. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

Sunday

MATTHEW 20:20-34 (verse 26).

Two words are here employed to describe Christian service; the one is the Greek word *diakonos,* which denotes ministry or service for others; the second is the word *doulos,* which means a slave. It is not merely service for others but it is humiliating service. He says, "He that would be great let him be your *diakonos,* but he that would be supremely great, the chief among you, let him be your *doulos,* your slave."—A. B. SIMPSON.

Monday

JOHN 2 (verse 5).

When our Lord commanded the servants at the feast of Cana to fill the waterpots with water, I am sure that it didn't make much sense. What they needed was wine, not water. But they did it, and when it was served the governor of the feast did not understand, but we read "the servants which drew the water knew" (v. 9). Humble souls who coöperate with the Lord even when things don't make sense have an understanding of which "governors" often know nothing.—VANCE HAVNER.

Tuesday

PSALM 36 (verse 9).

We never see Jesus by the light of self, but self in the light of Jesus. No inward intelligence of ours leads us to receive the Spirit's light, but the rather, it often helps to quench the sacred beam. Purely and only by His own illumination the Holy Ghost lights up the dark recesses of our heart's ungodliness. Vain are they who look to learning and human wit.—CHARLES H. SPURGEON.

Wednesday

ROMANS 8:1-15 (verse 2).

God harden me against myself,
The coward with pathetic voice
Who craves for ease and rest and joys:
Myself, arch-traitor to myself;
My hollowest friend, my deadliest foe,
My clog whatever road I go.
Yet One there is can curb myself,
Can roll the strangling load from me,
Break off the yoke and set me free.

—CHRISTINA ROSSETTI.

Thursday

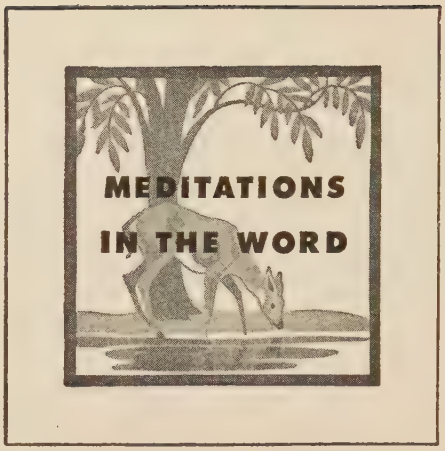
GENESIS 19:27-38 (verse 27).

With what mixed feelings Abraham must have viewed the scene before him. But yesterday he looked upon it from the identical spot where he now stood (18:22); now, with but mere hours between, he views only waste and destruction! God's predicted judgment had fallen. Perhaps with sorrow of heart and a sense of remorse Abraham feared lest he had stopped too soon in his intercession. "It might have been" may have been his unrecorded cogitations.—PAMEH.

Friday

1 CHRONICLES 19 (verse 13).

God knoweth best what is needful for us, and all that He does is for our good.



Edited by EDITH M. BEYERLE

If we knew how much He loves us we should always be ready to receive equally and with indifference from His hand the sweet and the bitter. All would please that came from Him. . . . When we know that it is our loving *Father* who abases and distresses us our sufferings will lose their bitterness and become even matter of consolation.—BROTHER LAWRENCE.

Saturday

1 PETER 1 (verse 8).

Ye may, like an old crazy ship, arrive at our Lord's harbor and be made welcome as one of those who have ever had one foot loose from the earth, longing for that place where your soul shall feast and banquet for ever and ever upon a glorious sight of the incomprehensible Trinity, and where ye shall see the fair face of the man Christ, even the beautiful face that was once for your cause . . . all covered with spitting and blood. Be content to wade through the waters. . . . Howbeit you may be ducked, but ye cannot drown, being in His company.—SAMUEL RUTHERFORD.

Sunday

MATTHEW 21:1-17 (verse 2).

The little foal on which no man had sat before is the exquisite type of the heart that gives Him its exclusive affection. He comes to reign, not as a tyrant but as a King of gentleness. . . . He comes not to repress but to satisfy. He does not dominate us as a despot but He meets all the needs and longings of our being, and so blends with our nature and our will that we become His willing subjects.—A. B. SIMPSON.

Monday

2 CORINTHIANS 10 (verse 5).

Be sure you have made no small progress in the spiritual life when you can control your imagination, so as to fix it on the duty and occupation actually existing, to the exclusion of the crowd of thoughts which are perpetually sweeping across the mind. . . . By the practice of such control of your thoughts you will attain that spirit of inward silence which draws the soul into a close intercourse with God.—JEAN NICOLAS GROU.

Tuesday

PSALM 37:1-19 (verse 7).

The literal meaning of the word "rest" is "be silent towards the Lord." With the eye fixed on Him let all unbelieving thoughts be stilled, such thoughts as rise and rankle in the querulous spirit when it only sees its troubles, and not God in them. . . . In regard to all . . . dark and unbelieving suggestions, the heart is to keep silence, . . . silent as to murmuring, but not silent in prayer.—SELECTED.

Wednesday

LUKE 12:1-21 (verse 20).

Tomorrow, and tomorrow, and tomorrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more: it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.

—WILLIAM SHAKESPEARE.

Thursday

GENESIS 20:1-10 (verse 1).

Why Abraham left his place of revelation, promise and worship (18:1; 15:5; 17:4-8) in Mamre for untried pastures we do not know. We may conjecture, however, that since there was no Genesis 19:29 for him to read, he may have felt unable to remain so near the scene of Lot's death. That would have been the natural way out. But he only found himself in more trouble; this time a moral difficulty with his own heart because of fear. He lied. Had he faced his initial sorrow near Sodom God would have met him.—PAMEH.

Friday

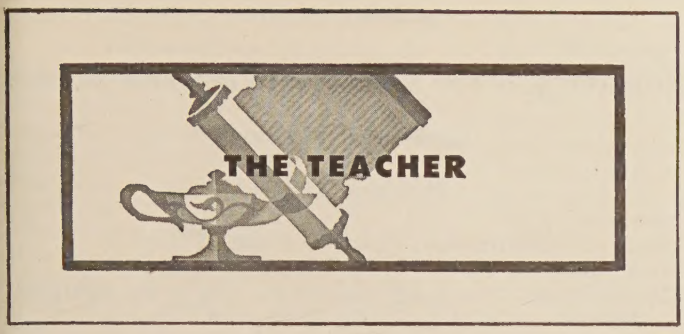
ISAIAH 46 (verse 4).

There is no need for any one of us to walk for lack of chariots. . . . That misunderstanding, that mortification, that unkindness, that disappointment, that loss, that defeat—all these are chariots waiting to carry you to the very heights of victory you have so longed to reach. Mount into them then with thankful hearts and lose sight of all second causes in the shining of His love who will carry you in His arms safely and triumphantly over it all. —HANNAH WHITALL SMITH.

Saturday

JOHN 8:12-36 (verse 32).

Son, walk before Me in truth, and ever seek Me with simplicity of heart. He who walks before Me in truth shall be preserved from evil assaults, and the truth shall deliver him from deceivers and from the slanders of the wicked. If the truth shall have made you free, you shall be free indeed, and shall take no account of the vain sayings of men. O Lord, Thy Word is true. May Thy truth teach me, may it guard me and keep me safe unto the end.—THOMAS À KEMPIS.



By DON J. KENYON

SUNDAY SCHOOL LESSON—SEPTEMBER 21, 1958

Justice for People in Need

Isaiah 58:6-8; Luke 4:16-22; Hebrews 13:1-3

DEVOTIONAL READING—Isaiah 42:1-9

GOLDEN TEXT—*"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"* —1 JOHN 3:17.

BACKGROUND AND LESSON ORIENTATION

God is the "God of all flesh." With Him there are no privileged classes. God is angry with the excesses of the rich and the oppression of the poor. Isaiah relates sin, religion and a compassionless heart in one context. Religious observances without spiritual compassion are hypocrisy, an abomination to God. People who move through life believing that life at its foundation has little or nothing to do with God are deceived. With God's people religion and life are the same thing. Christ showed that the fulfillment of redemptive prophecy would follow the line of compassion for human need, which Israel had neglected. The writer to the Hebrews addressing the same nation in the church age taught that spiritually impelled compassion for human need is the highest Christian virtue.

CONTEXTUAL CONSIDERATIONS

Isaiah cried out against the superficial ritual with which the people tried to impress God while at the same time compensating for their moral and social failure. God was unimpressed and told them so through His messenger. Isaiah reminded them that their obligation went deeper. So long as wickedness, subjugation, oppression and hunger were in their midst there was mockery in their ritual. Christ preaching in His home town, Nazareth, so stirred His congregation that they were ready to kill Him before He finished because He uncovered the hypocrisy of their hearts in this same thing. The Hebrews passage falls in a context of warning against those who would fall away because of persecution and ignorance of the truth. The writer teaches that the way of perfection includes compassion.

SIMPLIFIED OUTLINE

1. *The Spiritual Meaning of Fasting*—Isaiah 58:6-8.
2. *Christ Fulfills a Prophecy*—Luke 4:16-22.
3. *Exhortation to Compassion*—Hebrews 13:1-3.

KEY WORD ANALYSIS

"Bare him witness"—*emarturoun* (Luke 4:22). The tense of the verb indicates that the people were actively agreeing with Christ's message, and were bearing witness to the veracity of His "gracious words." This is roughly equivalent to our saying "Amen" to preaching (up to the point where it cuts across the way we are living, as in this case). When Christ pointed out the inequities in their living and their refusal to listen to the voice of their prophets, they were ready to stone Him. This should warn any preacher of righteousness not to put too much stock in the plaudits of the crowd. The praises of fickle men are an unsound criterion of the scriptural soundness of the messenger.

COMMENTARY ON THE PRINTED TEXT

1. *The Spiritual Meaning of Fasting*

Men in the grip of apostasy do not make clear distinctions between religious ritual and the spiritual substance it symbolizes. God did not recognize in Israel the exercise which He had ordained. Fasting could not cover the naked injustice which was flaunted brazenly among them.

Israel was never permitted by her prophets to forget her past. She needed to remember that her fathers were slaves. Her compassion to her neighbor should flow from this fountain of memory. There was no excuse within a "priest nation" for the amassing of wealth. God had adopted them when they had nothing. Therefore the glory of God's people would be the manifestation of His glory.

2. *Christ Fulfills a Prophecy*

The phenomenal reputation of Jesus as a miracle-working Rabbi was probably received in Nazareth with tongue in cheek. The people were doubtless proud of the notoriety that the Carpenter was bringing to the town.

Recognized in His own synagogue, He was invited to read the Scripture for the worship service and make some comments. He was handed the scroll of Isaiah. From one of the Messianic Servant Poems He deliberately chose the passage that told of God's motive for sending His Servant. He then closed the "book" and sat down and began to speak. He declared that His own presence among them was a fulfillment of the prophecy. It is doubtful that the full implication of His words sank in, though the crowd bare witness to the graciousness of His words. This Messianic-conscious group was ready to accept any teaching that promised a better day—economically. But how could language like this come from a local boy? When He touched the secrets of their hearts they despised Him.

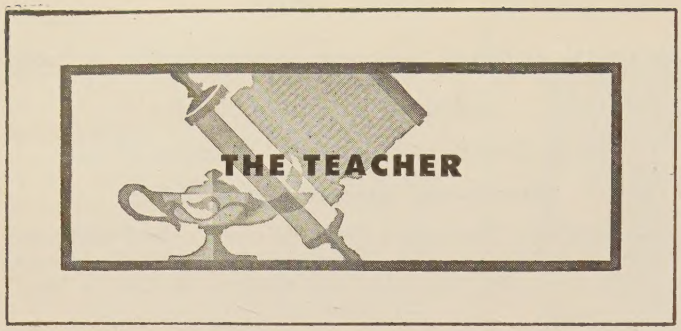
3. *Exhortation to Compassion*

The writer does not overlook the presence of grace among his readers. He calls for a continuation and intensification of that divinely given affection. He wanted them to bear in mind the ancient Mosaic injunction to love the stranger and to show that love in practical ways. When Abraham showed hospitality to the three guests on the plains of Mamre he recognized that he had enjoyed fellowship with heavenly visitors. When one takes in the needy stranger in the spirit of Christ there is joy not only in giving hospitality but also in the knowledge that one, if he has faith to accept it, serves Christ. The chained and oppressed of earth are the responsibility of those who enjoy freedom. When compassion is expressed with remembrance it requires a tangible act.

One of the things which is to be credited to the American people is their generosity. It might be questioned that this has involved sacrifice, but it is nonetheless commendable. The Early Church took seriously the matter of remembering those in adversity. They had learned the fellow-feeling that stimulated fervent intercession and compassionate charity.

HELPFUL HINTS FOR LESSON PREPARATION

The texts for this week are not hard to interpret. The Isaiah passage should be kept in its context to sense the indignation of a holy God against the thin skin of hypocritical ceremony. The Luke selection need only be read to be understood. But when the spirit of the Hebrews passage is mastered by study it brings the relation of the Body of Christ down to earthly situations.



By DON J. KENYON

SUNDAY SCHOOL LESSON—SEPTEMBER 28, 1958

Justice and Judgment

Matthew 25:31-46

DEVOTIONAL READING—Psalm 37:1-11

GOLDEN TEXT—*"The Lord knoweth the way of the righteous: but the way of the ungodly shall perish."*—PSALM 1:6.

BACKGROUND AND LESSON ORIENTATION

The scene of judgment given for this lesson is that presented by the Son of God Himself to His disciples and to the multitude (Matt. 23:1). All nations will be gathered before Him. This event consummates His reign and the time of reckoning for all nations. When this time comes there will be no opportunity to do over again that which has been done. Judgment will be based upon moral character and deeds. Jesus showed that the key to judgment will be justice versus injustice, compassion versus hardness of heart toward human misery. The nations of the earth were made the inheritance of the Son by virtue of His resurrection. They will either recognize His sovereignty or be dashed to pieces as a potter's vessel. Now is the time to hear God's instruction, "Kiss the Son."

CONTEXTUAL CONSIDERATIONS

Jesus Christ had been talking to the multitudes about the moral failure of the scribes and Pharisees. He then talked privately with His disciples about the grandeur of the Temple at Jerusalem. He was drawn into a discussion of the impending destruction of Jerusalem, the signs of the end, and the judgment which awaits the world at His coming. This is followed by the parable of the ten virgins which seems to teach above all else that our relationship to Him must be personal and not merely an association. The parable of the talents also has the flavor of judgment and recompense for loyalty and failure. The passage under consideration is not a parable, but the direct language of serious teaching. It dispels the idle philosophy of apostate theologians that our works have no bearing on our destiny.

SIMPLIFIED OUTLINE

1. *The Judgment of the Nations*—Matthew 25:31-34.
2. *The Commendation of the Just*—Matthew 25:35-40.
3. *The Condemnation of the Wicked*—Matthew 25:41-46.

KEY WORD ANALYSIS

"Everlasting fire"—*to pur to aionion* (v. 41). The article *to* is used with both the subject and its modifier, and distributes the definiteness to both words equally; "the fire, which is eternal (fire)." There are two expressions in the New Testament which have to do with eternity. *Aionios* is usually translated "eternal"; *aidios* is better translated "everlasting." It has been observed that the former negates the end either of space or time. It is usually found where the reference is to last things. The latter word stresses permanence and unchangeableness. The former word is used here and relates the fire of future judgment to something which is equal in duration to eternal life.

COMMENTARY ON THE PRINTED TEXT

1. *The Judgment of the Nations*

The title "Son of man" is applied to Christ seventy-eight times in the Gospels. By this He identified Himself with the One who in Daniel was called by the same name and who received a universal and everlasting throne, and also with the saints of God whose representative He is before the throne of God. He also indicated that He is the One who will receive the kingdom (Matt. 24:30).

He will at that time be associated with the holy angels, seated upon His throne as evidence that it is He whom the nations have rejected as Lord. He will at that judgment separate all mankind into two groups and deliver the final sentence determining their eternal destiny. He unhesitatingly identified Himself as the Judge who dispenses the judgment to the nations.

2. *The Commendation of the Just*

The emphatic teaching here is that Jesus Christ does not hesitate to identify Himself organically with His own. They are His Body. To serve them is to serve Him. He shows that true compassion must be suited to the specific need and must be practical enough to alleviate it. It is more than a feeling of compassion. Liberalism may be criticized for its "social gospel" by us because its works lack a regenerating principle. They call our claim of regeneration, without resulting practical compassion, bigotry.

There is a surprise element here. The righteous were unconsciously serving Christ by serving men. "When saw we thee . . . ?" This prophetic flash to observe the basis for divine judgment ought to make us soberly aware that Christianity is not passive or pious Sunday worship. The ratio of service is not as important as the reason. Statistics are not as impressive as servitude. The Lord of Sabaoth keeps the record.

3. *The Condemnation of the Wicked*

While the righteous are rejoicing in the commendation of the King, the wicked hear virtually the same message from the Judge. Again He emphasizes that He and His Body are one organism. Now the just Judge must forever banish injustice. The time for a final reckoning has come and there is nothing left but eternal banishment from the presence of the Lord. The wicked are sent to eternal fire.

The individual must decide for himself whether Christ was being literal or symbolic. The word is the literal word for "fire." Fire is symbolic of the judgment which cleanses (Matt. 3:11); this is not a judgment of cleansing but of eternal separation. This fire is for the devil and his angels. The society of the damned is a vicious company. The most evil aspect of an evil act is the character of the one from whom it springs and the permanent effect it has upon the moral nature of him who performs it.

The only hope for the wicked is to find regeneration *now*. At the time of judgment all claims upon God and His righteous plan in Christ will be severed forever.

HELPFUL HINTS FOR LESSON PREPARATION

There is little else to do than to take the teaching of Christ at face value. It is difficult to use pure exegetical procedure and arrive at anything but a contrast between the eternal destiny of the righteous and the wicked. We have succeeded quite well in attempting to temper justice and presume upon grace, but in so doing we also explain away the nature of God. God's grace and mercy are expressed only in Christ.

THE MISSIONARY CONVENTION

(Continued from page 8)

Perhaps the most unusual feature of the conventions was the offering for missions, commonly called a "pledge offering." This idea for the support of missionary work came to Dr. Simpson from the account of the gifts of the Macedonian Christians (2 Cor. 8:1-11). Dr. Simpson believed (verses 10, 11) that the Christians of Corinth had a year before pledged their support to the missionary program of Paul, who now called on them to complete what they had started.

The conventions ended on a note of holy hilarity as Christians joyfully wrote on a signed card the amount they would "in dependence upon God endeavor to give" during the year. In addition thousands of dollars in cash were received, and frequently many rings and other jewelry. This spontaneous giving astonished the public. When questioned, Dr. Simpson had one explanation: "Our people love to give." It is still astonishing to the uninitiated that the offerings pledged for missions during the annual convention, often seemingly out of proportion to the size and wealth of the congregation, are not only paid but usually overpaid.

Following that first missionary convention in 1884 five young men were sent to the Congo. Today 822 Alliance missionaries carry the message of the "fullness of Jesus" to more than fifty-four millions of persons in twenty-two fields. Missionary conventions are held annually in all Alliance churches and branches. Millions of dollars have been offered to the Lord and hundreds of young people have felt the woe of the world until compelled to give themselves to take the name of Christ where it has never been heard. Thousands more discharge their responsibility by faithful intercession.

Many other churches have found that promoting missions for a few days or a week or more is the stimulus for continuous spiritual vigor in the church, as well as the privilege of sharing in the work nearest the heart of God. Dr. Oswald J. Smith tells of his experience as a young pastor in the Alliance Tabernacle in Toronto. In his first missionary convention, a new experience, he was urged by the Spirit to pledge $50.00, a tremendous amount for him then. Fulfilling this pledge which he had signed in faith was such a wonderful spiritual experience for him personally that he inaugurated the plan of the missionary convention and the pledge offering in the church he later founded in Toronto. This year The Peoples Church pledged $300,500 for missions. Eighteen years ago Dr. Smith was invited by Dr. H. J. Ockenga, pastor of Park Street Church, Boston, to hold a missionary convention there. Since that time Park Street Church has given two and a half million dollars for missions and their missionary convention is a high spot in the year.

New York, Pittsburgh, Vancouver, Omaha, Chicago, Indianapolis, Toledo, Ottawa, Oakland, Toronto—hundreds of cities throughout the United States and Canada are centers of missionary impetus, the outgrowth of that first convention seventy-five years ago. Who can tell where it will end?

(For the convention dates in your city call the local pastor or write The Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York.)

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Japan and Her Religions

Japan—millions of people . . . the world's largest city . . . great industrial advance . . . and without the knowledge of God in Christ

A. G. ROLLBACK

Wooden image at the entrance of the Temple of the Great Buddha, Kyoto

IMMEDIATELY after armed conflict had ceased, the ancient religions of Japan ceased to command the degree of devotion they had previously received. At the same time Japanese respect for the religion of the military victors mounted sharply. This was hopefully interpreted as an evidence of a turning to Christianity.

But this has not been so. The reversion to ancient religions in Japan is laid to a number of factors: Recovery from the shock of defeat together with a re-evaluation of national consciousness, the disillusionment at observing the misconduct of some members of the occupation army, and the slow response of Christian forces to their opportunity.

What is the situation in Japan today? A disturbing answer is found in the figures compiled recently by the editor of *Japan Harvest*, Kenny Joseph.

Total population of Japan	91,000,000
Buddhist adherents	42,573,844
Shinto adherents	89,232,642
New postwar religions (An amalgam of Buddhism, faith-healing Shintoism, Christianity and Confucianism)	11,000,000
Roman Catholics	227,063
Protestants	375,166
Communists (card-carrying party members)	60,000–100,000
Socialist fellow travelers	5,000,000–12,000,000

(Of necessity the last two items are estimates. A Japanese may belong to several religious groups, and hence there is an overlapping in some figures.)

In C. & M. A. area ..... 3,000,000 people
14 missionaries; 4 mission centers
28 Japanese workers (13 ordained)
20 organized churches; 15 church centers, and 72 outstations
19 students preparing for Christian service

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